

United States Army Chaplain Center and School

CAMPUS CRUSADE FOR CHRIST INTERNATIONAL  
AND ITS RELATIONSHIP TO  
A MILITARY COMMUNITY

A Research Paper  
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by

Chaplain (MAJ) Charles L. Simpson

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## INTRODUCTION

Chaplains are charged with staff responsibility for recognizing the religious needs of persons of all faiths and for providing for those needs within the limitations of available resources.<sup>1</sup>

A growing number of persons in every command now identify with religious groups which do not currently endorse chaplains for service as military chaplains. Campus Crusade For Christ International is one of these groups. For the balance of the paper the name Campus Crusade will be used to represent this organization.

Representatives of Campus Crusade operate on some military installations under the direct control and supervision of the chaplain. To work with this group in an harmonious way, the chaplain must understand its purposes, aims and goals.

It is the purpose of this paper to determine the basic doctrines, ethical practices, organizational structure, theological and philosophical understanding of Campus Crusade. In addition, areas of possible differences or similarities between the group and a military installation will be considered. Lastly, ways in which Campus Crusade can be utilized in an Army installation religious program, under the supervision of a chaplain, will be discussed.

Research for this paper has been somewhat restricted due to

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<sup>1</sup>Department of the Army Regulation 165-20, Religious Activities, Duties of Chaplains and Commanders' Responsibilities (Department of the Army, 23 August 1972, p. 2).

the non-availability of information concerning the organization. Correspondence with Campus Crusade headquarters yielded a limited amount of information but was of little assistance when viewed from a military chaplain's viewpoint.

## I. AN ANALYSIS OF CAMPUS CRUSADE

### Origin and Purpose

Campus Crusade had its beginning as an international Christian student movement in the fall of 1951 on the campus of the University of California at Los Angeles under the direction of Dr. Bill Bright and his wife, Vonette. Dr. Bright is a layman and former businessman and continues as president of Campus Crusade to the present day.

As a student and layman movement it was dedicated "to help change the world in this generation through introducing others to Jesus Christ and the message of Christianity."<sup>2</sup>

The organization enjoyed rapid growth and spread to other campuses across the United States. Its outreach extended overseas to foreign countries. The international headquarters for Campus Crusade is located at Arrowhead Springs in San Bernardino, California.

### Organizational Structure

Campus Crusade is functionally organized with its main base of operation at Arrowhead Springs. The "field ministries" division, with which chaplains might come in contact, include: high school, campus, lay, military and overseas. Each of these areas has its own staff and director. Each area has its own specialized

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<sup>2</sup>Fact Sheet from Campus Crusade for Christ International, Arrowhead Springs, San Bernardino, California, (n.d.), p. 1.

approach in accomplishing its purpose.

Campus Crusade has established its ministry of more than 250 campuses in the United States, with trained student leadership extending the work to hundreds of other colleges and universities. The ministry now extends into 45 foreign countries.<sup>3</sup>

The military ministry of Campus Crusade began in 1966 under the direction of Colonel John M. Fain, USAF, Retired. It works with servicemen and women throughout the United States and the world. This is accomplished on various military installations by invitation of the chaplain. Training Institutes on Military Evangelism are held on bases and posts to train military personnel and their dependents in personal evangelism.

An extensive mass media ministry including radio, TV, publications and audio-visual departments undergirds the various field ministries from the Arrowhead headquarters.

#### Basic Doctrines

This organization is basically conservative in its beliefs and evangelistic in its message and outreach. It is "designed to present the claims of our Savior to that major segment of the collegiate world which has no active, vital contact with the Lord Jesus Christ and His church."<sup>4</sup>

Campus Crusade places a "strong emphasis on the living Christ, the authority of Scripture, the importance of the church, per personal and group evangelism, the ministry of the Holy Spirit and the

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<sup>3</sup>ibid., p. 2.

<sup>4</sup>Sharing the Abundant Life in the Military Community (U.S.A.: Campus Crusade for Christ, Inc., 1972), p. v.

adventure of Christian discipleship."<sup>5</sup>

The statement of faith those who join Campus Crusade must sign can be found in its entirety in the Appendix to this paper.

#### Ethical Practices

Campus Crusade believes that positive change in our society cannot be legislated, but that it must originate from within the individual. The power needed to effect the necessary change from within comes from faith in Jesus Christ. "The purpose of Campus Crusade for Christ becomes, then, to WIN men to Christ, to BUILD them in their faith, and to SEND them to share the same message with others."<sup>6</sup> This purpose is universally applied to all Campus Crusade ministries, including the military.

Colonel John M. Fain, USAF, Retired, National Director of the Military Ministry of Campus Crusade writes,

any conceivable program of WINNING MEN TO CHRIST is used, including personal evangelism, large evangelistic meetings, evangelistic home Bible studies, action groups, films, radio, television, direct mail, evangelistic coffees, teas, breakfasts, luncheons and banquets for both men and women, and literature distribution.<sup>7</sup>

#### Theological and Philosophical Approach

The basic philosophy and theological position of Campus Crusade is that man is alienated from God because of his sin. Restoration to right fellowship with God is possible to all who place their personal faith in Jesus Christ, God's Son.

Because of this belief, Campus Crusade is committed to ag-

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<sup>5</sup>Fact Sheet, op. cit., p. 4.

<sup>6</sup>Ibid., p. 1.

<sup>7</sup>Sharing the Abundant Life, op. cit., p. v.

gressive evangelism. Aggressive means,

to move forward with vigor; ready to take the initiative. Being aggressive involves the physical (going to them), the verbal (clearly sharing the message of Christ), and the volitional (seeking to evoke a willful response or decision concerning what has been communicated)."<sup>8</sup>

Being aggressive is not the same as being offensive. It is not to be interpreted as high pressure. Extremes are to be avoided. Quarreling or intruding into someone's life in a bothersome manner are not what is meant by being aggressive. Good rapport between both parties is essential if meaningful communication is to take place.

A sequential and progressive view of Campus Crusade's concept of evangelism is seen in the following statement:

It should be remembered that (1) Jesus came to men (John 1:14); (2) He took the initiative to seek and save the lost (Luke 1:14); (3) He said that if we followed Him, He would make us into 'fishers of men' (Mark 1:17); (4) He said that the proof of our discipleship is bearing much fruit (John 15:8) and that He has chosen us to go and bear fruit that will remain (John 15:16); (5) He commanded all Christians to go and make disciples of all nations (Matthew 28:19, Acts 10:42); and (6) He promised power for the very purpose of sharing the message (Acts 1:8)."<sup>9</sup>

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<sup>8</sup>Ibid., p. 3.

<sup>9</sup>Ibid., p. 5.

### II. AREAS OF COMPARISON BETWEEN CAMPUS CRUSADE AND AN ARMY INSTALLATION RELIGIOUS PROGRAM

#### Similarities

Campus Crusade is interdenominational in approach. It is non-sectarian. In this respect it is much like the military Protestant religious program. Like our military community, Campus Crusade is made up of individuals from many differing denominational backgrounds.

Secondly, Campus Crusade believes in emphasizing

... the role of the church, and, as a cooperative arm, presents the gospel of Jesus Christ in areas of the student and lay worlds to which normal Christian witness does not usually extend. Thousands of students and adults have become active in local churches as a result of this movement.<sup>10</sup>

Thirdly, like the installation religious program, Campus Crusade aims at providing Christians opportunities to become actively involved in the propagation of the gospel from a layman's perspective. It encourages an out-living of their beliefs in meaningful, authentic ways.

Staff members of Campus Crusade are instructed to coordinate their work with the local chaplain. Without this coordination organized groups are not permitted on bases or posts. Once a satisfactory agreement has been gained, Campus Crusade conducts specific programs (evangelism, groups, personal witness, and retreats) using their own approach, but always under the supervision of the chaplain.

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<sup>10</sup>Fact Sheet, op. cit., p. 3.

### Differences

It is probably easier to point out the goals and beliefs of Campus Crusade than to give a definitive position of an Army installation religious program. The reason for this is obvious--no model Army religious program exists. The religious program on any military post is limited primarily by the needs of the military personnel and by the ingenuity and creativity of the chaplain.

Not all chaplains will be in agreement with Campus Crusade's emphasis or approach. This should not be an insurmountable obstacle, for military chaplains have learned to work together with existing differences. When speaking of differences occurring between Campus Crusade and an Army installation religious program, reference is made to differences which occur between people. Organizations don't differ; individuals do.

One difference might stem from a theological viewpoint. Not all chaplains agree that man, in his natural condition, is alienated from God and in need of regeneration. The position of those who are a part of Campus Crusade is that man apart from God is spiritually and completely lost. This alienation and lostness is overcome when individuals volitionally enter into a personal relationship with God through Jesus Christ.

Another difference might be classified as being methodological. Because of the doctrinal position of Campus Crusade, a strong emphasis is placed on sharing the gospel with all whom they might come in contact. Their strong evangelizing emphasis might not be acceptable on some military installations. However, on other installations this emphasis would be welcomed. The degree of openness, the goals and beliefs of the chaplain are key factors in this issue.

### LII. WAYS IN WHICH CAMPUS CRUSADE CAN BE UTILIZED IN AN ARMY INSTALLATION RELIGIOUS PROGRAM

Representatives from Campus Crusade may be utilized by individual chaplains in their own unit religious outreach. Men interested in learning how to become more effective in sharing their faith could benefit from this personalized training program as taught by a Campus Crusade representative. This would be a part of the unit chaplain's overall religious program, and under his supervision. Used in this manner, the representative is an augment to, not a substitute for, the chaplain. Benefit can be found in that lay-leadership may overcome some of the resistance to learning that exists when the chaplain performs similar tasks in his "role" as chaplain.

Campus Crusade representatives may also be used on a military installation to conduct post-wide religious retreats, spiritual life conferences or training institutes on military evangelism, as a part of the total religious program for that post. These conferences could be several days in length and could be used for commitment, renewal and training. Campus Crusade's intentions are

. . . to serve the military by training Christians who are under the direction of the chaplain. As these people are trained and taught to train others on military bases, the results will be spiritual multiplication and involvement that will saturate base after base with<sup>11</sup> the good news of God's love and forgiveness through Christ.

Lay leadership and involvement are key factors.

Using Campus Crusade personnel in religious programs on a

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<sup>11</sup> Sharing the Abundant Life, op. cit., p. iv.

military installation permits our young men the opportunity to remain in touch with civilian life and thought. This exposure may assist military personnel to better deal with the duality that exists in their being in the military and civilian environments at the same time.

Making use of spiritual resource people and organizations, such as Campus Crusade, permit the chaplain himself to be refreshed, re-committed and re-trained. Renewal is not a goal external to the religious leader. It must begin within, and this includes the chaplain also. This point is often neglected or ignored.

#### IV. PUBLICATIONS

Two evangelistic magazines, both published quarterly, are produced by Campus Crusade: Collegiate Challenge and Athletes in Action. Two newspapers are also published: Student Action and Worldwide Impact. These newspapers chart various Campus Crusade ministries and are distributed worldwide.

Publications dealing more with the military include: Sharing the Abundant Life in the Military Community, a 200 page "how to" paperback, with instructions for use of the "Four Spiritual Laws," and the Van Dusen letter; The Bugle Call, a periodical dealing with the military ministry; and Come Help Change the World, an information booklet on the Campus Crusade program, including the military ministry.

## APPENDIX

Campus Crusade Doctrinal Statement<sup>12</sup>

The sole basis of our beliefs is the Bible, God's infallible written Word, the sixty-six books of the Old and New Testaments. We believe that it was uniquely, verbally and fully inspired by the Holy spirit, and that it was written without error in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.

We accept those large areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. Because of the specialized calling of our movement, we desire to allow for freedom of conviction on other doctrinal matters, provided that any interpretation is based upon the Bible alone, and that no such interpretation shall become an issue which hinders the ministry to which God has called us.

We explicitly affirm our belief in basic Bible teachings, as follows:

1. There is one true God, eternally existing in three persons--Father, Son, and Holy Spirit--each of whom possesses equally all the attributes of Deity and the characteristics of personality.

2. Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. Hence, He is perfect Deity and true humanity united in one person forever.

3. He lived a sinless life, and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone.

4. He rose from the dead in the same body, though glorified, in which He lived and died.

5. He ascended bodily into heaven, and sat down at the right hand of God the Father, where He, the only Mediator between God and man, continually makes intercession for His own.

6. Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from His Creator. That historic fall brought all mankind under divine condemnation.

7. Man's nature is corrupted, and he is thus totally unable

to please God. Every man is in need of regeneration and renewal by the Holy Spirit.

8. The salvation of man is wholly a work of God's free grace, and is not the work, in whole or in part, of human works or goodness or religious ceremony. God imputes His righteousness to those who put their faith in Christ alone for their salvation, and thereby justifies them in His sight.

9. It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit, but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written Word.

10. The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption. His fullness, power, and control are appropriated in the believer's life by faith.

11. Every believer is called to live so in the power of the indwelling Spirit that he will not fulfill the lust of the flesh but will bear fruit to the glory of God.

12. Jesus Christ is the Head of the Church, His Body, which is composed of all men, living and dead, who have been joined to Him through saving faith.

13. God admonishes His people to assemble together regularly for worship, for participation in ordinances, for edification through the Scriptures, and for mutual encouragement.

14. At physical death, the believer enters immediately into eternal, conscious fellowship with the Lord and awaits the resurrection of his body to everlasting glory and blessing.

15. At physical death, the unbeliever enters immediately into eternal, conscious separation from the Lord and awaits the resurrection of his body to everlasting judgment and condemnation.

16. Jesus Christ will come again to earth--personally, visibly, and bodily--to consummate history and the eternal plan of God.

17. The Lord Jesus Christ commanded all believers to proclaim the gospel throughout the world and to disciple men of every nation. The fulfillment of that Great Commission requires that all worldly and personal ambitions be subordinated to a total commitment to "Him who loved us and gave Himself for us."

Without mental reservation, I hereby subscribe to the above statements and pledge myself to help fulfill the Great Commission in our generation, depending upon the Holy Spirit to guide and empower me.

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<sup>12</sup>The Widened Diversity, Smaller Religious Groups in the Military Environment, U. S. Army Chaplain Board (Fort George G. Meade, Maryland, 1972), pp. 2 and 3.

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